

ANTI-SLAVERY REPORTER.

UNDER THE SANCTION OF

THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

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THE OBJECTS AND WORK OF THE ANTI-SLAVERY SOCIETY.—ITS RESOURCES, ESPECIALLY IN REFERENCE TO DONATIONS AND LEGACIES.

It would be very desirable that the Committee of the British and Foreign Anti-Slavery Society, the executive of the body, should be freed from undue anxiety about ways and means. This care has pressed upon the Committee of later times, in a two-fold aspect:—first, as regards men, and second, as regards “the sinews of war”—money. Several of the Committee are advanced in years. They recall times when the abolition of British Colonial slavery was the great object and endeavour on the part of veterans who have long put off their armour, and on their own part as younger but zealous co-workers with these. The

retrospect is one of long and strenuous contest—with many defects, with great and signal successes; but yet with a goal that receded with a still-distant horizon. The time has never yet occurred when they could with a safe conscience, and with fidelity to the great cause of the abolition of the slave-trade and slavery, lay down their arms, disband their forces, and retire from the field. Though often working under discouraging influences, they recognise, with devout thankfulness to God, His blessing in the past, and His approval and sustaining help on continued efforts for the attainment of the great result which the British and Foreign Anti-Slavery Society has set before it—the extinction of slavery throughout the world.

As regards *men*, to keep up the succession of labourers, the Committee feel somewhat encouraged; several coadjutors in younger

life having joined their ranks, but a field of great usefulness is open for a larger number of this class.

On the other point, the supply of needful funds, we wish to place some considerations before our friends and readers. It is well known that many great undertakings for objects of benevolence are dependent to a large extent on casual sources of income, or on donations and legacies. The Anti-Slavery Society is one of these. Not being a local institution, its objects being chiefly beyond the limits of these islands, we cannot hope to maintain so general and active an interest as would suffice to keep up an adequate list of annual subscriptions. The attempt to do this, however desirable in itself, would absorb an amount of time and energy that can ill be spared from more direct efforts to serve the cause of the slave. While, therefore, we are very grateful for yearly subscriptions and anxious to see the number and amount of such increased, we plead to be remembered by our friends at these times—when they are acting as their own executors by distributing funds in their lifetime, or when they are considering and settling testamentary dispositions by will.

As we write, a vivid recollection occurs of a scene witnessed many years ago in a certain annual church assembly. A much respected worthy, who has long gone to his rest, pleaded with his brethren to remember the great objects of Christian philanthropy, when making their wills. A brisk little man, in a few incisive words, said he was in favour of a man acting as his own executor, and doing all the good he could in his lifetime. A third, a man of noble aspect, wide benevolence, and great influence, rose and said, quietly, "I agree with both these friends." It was a word fitly spoken. We likewise agree with both.

We cannot but think that, if the great objects of the Anti-Slavery Society were borne in mind, our funds would much oftener than they are be replenished by seasonable gifts or bequests. As already hinted, our objects and activities are world-wide. Occasions arise, not unfrequently, and sometimes unexpectedly, which demand active measures; and unless the exchequer of the Society enables us to meet, not only the comparatively small current expenses, but also to seize opportunities that may occur in distant parts of the world, or nearer

home, in connection with great political movements, the usefulness of the Society will be greatly limited.

Our claim is to be remembered along with the Bible Society, and the great Educational and Missionary Societies, by our wealthier friends. There is not one of these great societies that is not aided, its sphere enlarged, its labours facilitated, by the operations of the British and Foreign Anti-Slavery Society. We would enforce our appeal in the pathetic words of an inspired writer, "Remember them that are in bonds, as bound with them."

COPY OF LETTER OR MEMORANDUM FROM SAMUEL TAYLOR COLERIDGE, ADDRESSED TO "THOMAS PRINGLE, ESQ., HOLLY TERRACE."

(To the Editor of the *Anti-Slavery Reporter*.)

DEAR FRIEND,—I have in my possession two letters addressed by S. T. Coleridge to Thomas Pringle, himself well known as a poet, African traveller, and, for a time, secretary to the Anti-Slavery Society.

Coleridge must to his contemporaries have appeared to lead a comparatively useless and purposeless life, especially when contrasted with his most intimate friends, Southey and Wordsworth. He was recognised as a man of the highest genius, but seemed to do nothing adequate to his great powers. Now, however, it is seen that his literary remains—desultory and fragmentary as too many of them are—have had a weightier influence on the succeeding generation of thinkers than any other writer of his day has exercised. It is an important as well as interesting fact that this great man watched with attention and deep interest the progress of the question of the abolition of colonial slavery. The paper I now offer for reproduction in the *Reporter* is a proof of this. It is marked by the writer's well known theological views, but it will of course be understood that the Anti-Slavery Society does not make itself responsible for them. In copying I have retained the punctuation, capital letters, and other marks as nearly as possible.

Should this paper prove acceptable I shall

be glad to send the other letter for a future number.

I am, respectfully,
THOMAS HARVEY.

Leeds, Eleventh Month 15th, 1878.

The paper is without date, but is endorsed, probably by Pringle, "S. T. Cole-ridge, 1833. Instruction of Negroes."

"A rude hint or two, *per suspiria*, of one who would fain harmonise the means with the end, and take good as the road to good.—S. T. C."

"The clergy of the National Church those of the Church of Scotland, the Moravian, the Baptist, and the Methodist missionaries, Arminian or Calvinist, hold in common all the Articles of Faith common to all the Founders and Fathers of all the different Churches of the Reformation: [and all alike and with equal fullness of conviction reject the *unscriptural* superstructure of the Papal (Pseudo) Catholics, and denounce the *contra-scriptural* defalcations of the (presumptuously, as well as most inappropriately self-named) Unitarians.] Now I find it hard to think that a sufficient number of zealous and competent missionaries from all the above-named *Consenters* might not be induced to lay aside for the time, and to put in abeyance, the minor points of *Dissent* from the Establishment, and of the still less important differences from each other; so as in a spirit of brotherly love to form an Order of Christian Ministers, Preachers, Catechists, Schoolmasters, acting in concert under a common code, framed exclusively with a view to their common and peculiar end and purpose, viz. not the extension of a sect, which in a *Christian* country, where all the nation are presumed to have received the Gospel, may possibly be a praiseworthy object; but the implanting of the first faith in Christ in a multitude of their fellow-subjects, who are not in any sense fellow-Christians. Let them only agree to value the doctrines by the Gospel measure, namely, by the necessity of the knowledge in order to the slaves' capability of outward freedom, and by the fitness of the truths to make them inwardly free.

"I find it *hard* to think that such a coali-

tion of good men, inspired by one and the same good object should be impracticable, but, alas! I fear that I find it *hard* because I find it *painful*. My experience of the bitterness of the sectarian spirit in England, and the known influence of that unhappy phrase 'the Dissenting Interest,' damp and bedew my best hopes. And yet, on the other hand, a population of nearly a million of blacks in the infancy of their humanization, split up into a diversity of sects, presents but a melancholy prospect of any of them possessing the Gospel in the unity of its saving truths. To over-estimate the particulars, which distinguish his church from a neighbour-community, and to dwell with small interest on what is common to both—this is the tendency of the half-educated man. Besides, the membership of all in one spiritual body, is most important as a means of *civilization*, that is the habit of feeling and acting as citizens, or free subjects, all alike the members of one body corporate, their country.

"Yet if any arrangement, approaching to this consent could be obtained, surely the influence of their zealous and affectionate Minister and Instructor, on the minds of the riper converts and catechumens, and of these on the class immediately below them—if only the Master and the Overseers were in earnest in their wishes and efforts to further the process, even for their own safety and benefit—would make it possible to divide the slaves of each Plantation into five or six classes, according to their existing acquirements—all being made to know that they were to be successively made free. Some little medal or other mark of distinction might announce the fully free servant—and perhaps another badge for the immediate expectants, the candidates of the First class—every step of promotion being the premium of their progress in reading and writing, and the fundamental truths of religion and morality, conjoined with their orderly conduct. Thus every year, yea every half year, would increase the number of those who felt an interest and a distinction in the system—while the near prospect of possessing the same would render the remainder more docile, more open to the conviction, first, that it was in their own power to expedite their emancipation, and, secondly, that it was withheld from them, not arbitrarily, but for their own welfare, and in

order to make it a real blessing in order to render them actually and not only nominally free—on the contrary that their master wished this and the speedy accomplishment of this more than themselves.

"A zealous and able body of instructors, and, with the concurrence of the masters, four-fifths of the slaves might be free in the same number of years—and the remainder, of course the least hopeful subjects, might be without danger or offence employed, under police regulations, in public works. I cannot but prefer the chances of such a scheme both for time and the final *civility* of the Blacks to Mr. Stanley's twelve years' apprenticeship.—S. T. COLERIDGE."

"P.S.—With wise and humane Planters there would, I doubt [not] arise a class of *Free Adherents* under mutual compact: out of which a Tenantry might ultimately grow. P.S.—Nothing could be conceived more fit and appropriate for the negro catechumen than the Ten Commandments, and the Lord's Prayer; but I can, I confess, imagine a more suitable and more simple as well as more impressive Form of it, than the so-called Apostles' Creed."

JAMAICA AND COOLIE IMMIGRATION.

IN our last issue we printed an important letter on this subject from our old and well-informed correspondent, Mr. Harvey. He there quoted from letters of old and reliable correspondents, descriptions of the distress now prevailing in Jamaica. Unhappily this distress is now being but too largely shared, more or less, not only throughout the British Empire, but in the United States, where it might be supposed the abundant resource of unoccupied land might have secured the community from all real destitution. But above and beyond the present collapse in the consumptive power of the nations of Europe, so increasingly affected by their vast standing armaments, with the added calamity of the wars of the past two years, and the threatening aspect of the immediate future, we find in our sugar colonies, and in Jamaica particularly, especial causes tending to produce the present condition of things. There can be no question but that the successful and extending production of beet-root sugar in Europe has rendered its

production in the British West Indies profitable only where soil, seasons, situation, and a large scale of cultivation combine to produce large crops at a minimum cost. Such competition, however, being one of the fair results of free trade, has been beneficial to the community at large, however unwelcome to the interests immediately affected. Not so, however, that formidable and unrighteous competition which has so long existed from the slave-grown sugars of Cuba. We are hearing only too much of "British interests," and of their protection both in remote regions, and in a remote future. In the present case not merely British interests, but British treaty rights and the claims of outraged humanity have long demanded, and now more than ever, that an end should be put to the horrible *régime* in Cuba, which has made it both to the Asiatic and African what the Chinese have rightly designated, a "Hell upon Earth."

CONSEQUENCES OF ABSENTEEISM.

But it must not be forgotten that there are other and social causes—the sad inheritance of a criminal past, of the slave-trade and slavery, and of a former fiscal system absolutely protective—which have tended to the prostration of Jamaica, together with the other of the older West India colonies. That system, calculated to secure a large profit on sugar whatever the cost of its production, fostered an absentee proprietorship, with a delegated management. We take the following from a recent West Indian paper:—"The general prosperity of the colony is injuriously affected by the absence of those who own the best regions throughout its extent. Whatever profits they realise there is no corresponding benefit accruing to the country in any form whatever. The outlay they are obliged to incur is made simply to extract what they can from our soil. They patronise no liberal institution here; they do not afford material or other support to the educational work of the country; they evince no inclination to benefit the children of their labourers by employing any efforts to extend the restricted educational advantages afforded by Government; they contribute nothing to Church, State, or People."—*The Dominican*, Aug. 31, 1878.

On this unhappy feature in our older West India colonies, hear the Bishop of

Barbadoes:—"Rudely shaken out of our supineness as regards self-help, and our reasonably-grounded security by the disestablishment powers forced hastily by Downing Street upon our Governments, we have had to fall back on self-help; and this has not failed us (as indeed, thank God! it never does). And one hopeful symptom is, that this voluntary revenue is derived, with the rarest exceptions, not from the large subscriptions of the proprietor or merchant, not even from the moderate contributions of the middle class, but almost wholly from the pence of the negro peasantry. And here our strength lies in numbers. They are numerous, attached to the Church, and far easier than those somewhat above them in social rank to train in regularity of contribution. Many of these are learning to bring their penny a week, and these pennies mount up to a considerable sum by the end of the year. Two reasons may be assigned why the upper class, the owners of the soil, do so comparatively little to support the Church. In the first place, non-residence is becoming as much the curse of the West Indies as it is of Ireland. The interest of an absentee in the moral, social, and religious welfare of the peasantry on his distant estate generally bears a direct proportion to the distance he is off and the time he has been away, and even at the best requires constantly stimulating by appeals from the spot, which appeals grow wearisome and less and less heeded. Besides, he generally leaves these matters a good deal to his agent, or attorney, as we West Indians call him, or at least consults him, and is guided by him; and it is not his interest in any point of view to abridge unnecessarily the remittances he sends to his principal. He therefore is not generally a counsellor of liberality to the Church, such liberality as we might fairly expect from a resident and well-disposed proprietary."

MORAL DEGRADATION, THE INHERITANCE OF SLAVERY.

Of the moral results of the inheritance of slavery on the one hand, and the absence of the remedial influence of a resident proprietary on the other, the Bishop further says:—"Attend the celebration of the Holy Communion, Sunday after Sunday, and you

will see crowds of negroes, men and women of all ages, flocking to the Lord's Table. But the spiritual life is, I fear in many, very many cases, terribly shallow. Pilfering, lying, and unchastity are common—I had almost said universal—even among these church-goers, and the priest must be lynx-eyed to 'fence the Table' from the impure liver, the profane talker, and the unfair dealer. The standard of religious obligation is universally lamentably low, and resolves itself into 'words, words, words.' But what hope of the rising generation? Alas! we are always looking to the rising generation, and, I fear, destined always to find that they are 'not better than their fathers.' How can they be, brought up in the home influences in which our little negroes are reared? A scantily-divided two-roomed hut shelters the entire family of parents, grown-up and young children, sometimes three generations herded together like pigs in a sty, and too often with as little regard for modesty and decency. In seven cases out of ten the parents are unmarried, and the families are the result of promiscuous, not merely illicit, intercourse: and these are all the while nominal Christians."

We have no reason to believe that so lax a discipline as this can prevail in the missionary churches in our colonies, though we have some cause to fear that it is not always enforced to the extent which Christian integrity requires. The universal and systematic immorality of fifty years ago, when in Jamaica the whole white population, from the Governor downwards, were, with the rarest exceptions, impounded in the same Circean sty, has left from its practice and its example a leaven of degradation on the negro in some respects deeper and more stereotyped than that of his original African condition.

It was remarked in a despatch of one of the ablest of our West Indian Governors, that the utter neglect to which the negro population had been consigned at the period of emancipation had inflicted on them a greater wrong than slavery itself. Well would it have been for Jamaica if, instead of an abortive "apprenticeship" of adults, who were taught nothing, there had been secured—at the cost of another million it might be—a system of education, plain and industrial, but compulsory and universal.

COOLIE IMMIGRATION, ITS COSTS AND
CONSEQUENCES.

And it is to this long antecedent utter neglect, combined with the stigma of degradation which slavery had left on estate labour that servile immigration to our sugar colonies so largely owes its origin. We are not prepared to dispute that there may be districts in Jamaica where this gross neglect and mismanagement in the past have driven the more steady and effective class of negro labourers to become small cultivators on their own account; leaving the more idle and worthless only for estate employ. We can readily believe that in such districts labour may be difficult to procure even on the offer of adequate wages; while, at the same time, in other localities with happier antecedents planters have always found labour quite adequate to their wants.

Our friends will remember that in April last year a deputation from the Society presented a Memorial to Lord Carnarvon, showing the special injustice and injury which coolie immigration, as then conducted, had inflicted, and was inflicting on Jamaica. On that occasion Sir Anthony Musgrave, the new Governor, was present. It has been no small satisfaction to the Committee that Lord Carnarvon has so far recognised the correctness of the positions laid down in that Memorial as to frame measures for bringing the system of "assisted emigration to an end." With this object steadily pursued the Committee believe that if servile emigration to Jamaica be not absolutely extinguished, both its dimensions and its evils will be reduced to narrow limits.

TAXATION AND REVENUE.

In the subsequent dispatches of Sir Michael Hicks Beach and of Sir Anthony Musgrave, we find every assurance that the changes enjoined by Lord Carnarvon will be strictly carried out. It is most refreshing to find in the dispatches of a Governor of Jamaica (himself an old West Indian) such an unsparing dissection and exhibition of the commercial and economical fallacies on which the system in Jamaica has been suffered to proceed. That the measures will really secure this end is evidenced by the intemperate opposition with which they are encountered by a portion of the planters. On a Memorial to the

Colonial Office from some of those gentlemen alleging "dishonest and almost criminal wastefulness of sums wrung from our poverty," Sir Anthony remarks:—

"On the contrary, since the year 1867 no new tax has been imposed for purposes of revenue, and not a single direct tax is applied to the general expenditure of Government. All direct taxes, without any exception, are appropriated to parochial and local purposes, and are disbursed by the Municipal Boards. Postal revenues are simply reimbursements for services performed, and are in no sense taxation. If these and some similar receipts are excluded, it will be found that the sources of revenue upon which the administration mainly depends are four only—Import Duties, Rum Excise, Licenses, and Stamps. None of these are new taxes, and the rates have not been increased since 1867. They are all direct imposts, paid by the mass of the population, not by any particular class. But the collections from these several sources are respectively as follow:—

	In the years 1868-9.	1875-6.
Import Duties ...	£188,500	£265,435
Rum Excise ...	72,245	95,478
Licenses—		
Spirit and Still ...	11,557	17,446
Stamp Duties ...	12,384	16,052
	<u>£284,686</u>	<u>£394,411</u>

"Besides devoting this revenue to the liquidation of old debts incurred by former Governments it has been applied to public works which had been notoriously neglected, to the administration of justice, previously much needing some attention, to the spread of education, of which there had been little enough, and to the improvement of roads, which are now on the whole better than those of any British colony that I know in any part of the world, and are maintained at about one-third of the cost per mile which is incurred in Ceylon.

"Circumstantial evidence affords testimony to the progress of the community. I have stated above that all direct taxes are applied to parochial and municipal purposes. The collections of these are made by the Government for the parishes, and all show also the remarkable increase of productiveness, which can only be attributed to better collection, or to wider diffusion and increase of wealth. The parochial road

revenues, derived from the taxes on horse-kind and wheels, have risen from £19,705 in 1867-68 to £24,057 in 1876-77; and the parochial poor rates produced by the house tax for this special purpose have amounted from £12,560 in 1867-68 to £25,364 in 1866-77. The returns for the first three quarters of the current financial year show still further increase; and it is impossible for any impartial inquirer to regret this evidence of the growing prosperity of the mass of the population.

“Whether or not establishments are unnecessarily large is a question at all times involving considerations of administrative detail upon which those who have charge of the machinery must necessarily be the best judges; but it would not be easy to prove that an equally effective collection of revenue or more economical application of it when collected would have been ensured with a smaller staff of public servants; and it is the commonest mistake to suppose that abstinence from expenditure is necessarily economy.

“The periods of comparison to which I have referred had passed before my assumption of the Government, and I have no personal concern with the results. It is only in the common spirit of fairness which would move any decent English school-boy that I have drawn attention to the facts which I present to notice, because I am acquainted with no other colony where there exists so much ignorant misconception or scandalous misrepresentation of public affairs.

Sir Anthony Musgrave, besides other service, has administered the government of no less than seven British Colonies, and the best friends of Jamaica are fain to confess that his witness is true. With this spirit of faction in the upper, and the present ignorance of the lower class of its population, we fear that the day is yet distant when representative government can thrive in Jamaica. And the postponement of any resumption of self-government is especially to be deplored by ourselves. As the oldest of the clients of this Society we cannot refuse the appeals which we receive to advocate the rights of the peasantry when suffering from unfair competition, or from fiscal oppression. Such duties we would gladly be spared at a time when all the energies of the Society are demanded

for contending with the slave-trade and slavery in the Eastern World and in their last stronghold in the West—the Island of Cuba.

But while recording our satisfaction at this return in the direction of sounder principles of administration in this department of Colonial Government, we have to remind our friends and the public that until immigration should again be conducted on the conditions laid down by the Order in Council of 1838, the vigilance of Governments will fail to prevent a large measure of abuse and oppression. These conditions were, that,—
“No contract for service shall be of any force or effect within any of the colonies aforesaid, unless the same shall be made within the limits, and upon the land of the colony in which the same is to be performed.” And,
“No such contract for service shall be valid for more than one year from its date.”

These cardinal principles were then laid down for the government of coolie-immigration to Mauritius; and, had they been observed, England would have escaped the scandal of the miseries entailed on the immigrants to that colony, and of having given that evil example to Spain and Peru which they have been only too ready to copy in far deeper colours.

PERU AND THE CHINESE COOLIE TRAFFIC.

It is not a little remarkable that we should find these *a priori* conclusions of the Colonial Office in 1838, to be the same as those which have been arrived at now, forty years later, from actual observation and experience, by Her Majesty's present Consul in Peru. In his report lately published we find the following. Mr. St. John says:—

“The system of contract labour, as carried out in Peru, is as bad as it can well be. The Chinese were too often entrapped in their own country, or were criminals or beggars, many of them totally unfitted for the work for which they were destined, and were crowded into sailing vessels, where vitiated air and inferior food carried off a large percentage. In too many ships it was the middle passage over again. Their contracts were for eight years, at four dollars per month.

“The proprietors who required labourers had to pay down for each workman in cash 400 dollars, or £75, for passage money and preliminary expenses, and then looked upon

these men as their property, and often treated them as slaves, having the power to flog, put in irons, and otherwise punish these unfortunate creatures. Some proprietors, however, saw the advantage of well-treating their men, and fed them properly, and these are now reaping the advantage in finding many remaining in their service after the expiration of their contract, and having fewer runaways. However, the general treatment of the labourers must be considered as having been very bad, and created a general feeling of disgust. That it has improved there can be no doubt, but the Chinese remain still practically unprotected, and can obtain no redress either from the excesses of the proprietors or the exactions of the petty police.

"Although without imported labour the sugar plantations will not flourish, we cannot desire to see these Asiatics again enter the country until a new system be inaugurated.

"It appears to me that there is but one way to secure the proper treatment of the labourers, and that is by the Government sacrificing the preliminary expenses, and allowing the Chinese labourers the absolute freedom of choice of employment on their arrival in the country, and with the choice of employers and limitation of the length of contract to not more than one year. If this system were established there would be no objection left to their leaving China for this country, and the men would obtain work at very high wages, which would be gradually reduced as they increased in number."

It is satisfactory to find that the Chinese coolie trade to Peru has ceased for the past four years, and we trust that, as shown in the following extract from the *North China Herald*, its renewal will be effectually prevented:—

"In various parts of the world, and more especially in China, public attention has been drawn very recently to a new scheme for the transportation of Chinese labourers to Peru; and scrutiny naturally extends to the main object declared, the *modus operandi*, and the agents engaged.

"The circumstances connected with this magnificent scheme seem at first sight to be exceptionally favourable. Peru needs labour for her agriculture and internal improvements, and China has a surplus popu-

lation. The Government of Peru entered into a treaty with China, one article of which asserts the above-mentioned general principle, viz., the right of men to emigrate freely and change nationality if they wish. The Peruvians provided steamers to come to China and open a direct line of emigration from China to Peru. The Peruvian Government engaged a firm of long standing and good repute in China to become at once their consular and commercial agents, to have governmental power and monied interest in the conduct of the enterprise. Warned by the ill-savour of the Macao coolie trade, the managers essayed to operate this new plan from Hong Kong under the ægis of British law.

"So far the programme seemed to promise fairly, and the *Perusia*, pioneer steamer of the emigrant fleet, lay at anchor in the harbour of Hong Kong.

"Just here two points presented themselves prominently to view, both seriously affecting the success of the scheme, and not easily brought into harmony. One was that the emigration, to meet the letter and spirit of British law, must be *free emigration* in letter and spirit. And the eye of British law was open on this point. The other essential and antagonistic point was that, as a commercial scheme, this emigration must be made to pay. For it would of course be weakness, and not charity, to suppose that business men do business for anything but the money it will pay. The emigration must be free, the British law requires; and the emigration must be made to pay, requires the merchant. Columns of diplomatic correspondence could not remedy the difficulty. The law's free emigration would not pay the merchant, and the emigration that would pay, in the eye of the law as it looked on the means used for getting emigrants and the *Perusia's* fixtures for keeping them, was not within the English meaning of the words 'Free emigration.'

"The result was that the early promises were not realised, and the S.S. *Perusia* returned to Peru without her expected cargo of Chinese labourers, having been required to give a pledge not to take them from Hong Kong, nor on that voyage from any port of China.

"In due course of time, the *Perusia* again anchored in Chinese waters, and another attempt was made to get emigrants, this

time from a port in China itself, where only the Chinese authorities were to be encountered, in the hope that they could be dealt with more successfully than the British.

"Canton was the port selected, and the consular and commercial agents of Peru took active measures there towards procuring Chinamen enough to make the ship's cargo. For a time the prospect was flattering, and the barracoons received tenants provided with certain papers, which the bearers were given to understand were satisfactory. The matter attracting the notice of Chinese officials, the Viceroy had an examination made into the details, minutely and thoroughly. The result of the examination was the decided conviction that the agencies and means employed for procuring and securing these Chinese as emigrants were by no means compatible with the free emigration contemplated in the treaty between China and Peru. So decided was the judgment given against the operation that the Viceroy had those Chinese thus, in his judgment, improperly obtained, released and sent back to their homes; so that the decision of the British authorities at Hong Kong was confirmed by the Viceroy of Canton, viz., that the law's free emigration, which did not seem to pay, was all they would allow, and that the merchant's emigration of the kind to pay was not free in the judgment of the law.

"Reference having been speedily made to the United States Legation at Pekin, it was soon ascertained that there was no getting around the decision which had been given by the English and Chinese authorities in the case, which is, substantially, that 'Chinese free emigration' cannot be made synonymous with the 'Chinese coolie trade.' And it may be said with safety that few who are disinterested would think otherwise than that the judgment given was eminently just, humane, and wise."

LETTER TO LORD CRANBROOK ON THE SIAH POSH KAFIRS.

TO THE RIGHT HONOURABLE VISCOUNT
CRANBROOK, HER MAJESTY'S PRINCIPAL
SECRETARY OF STATE FOR INDIA.

MY LORD,—On the 13th of March, 1874,
a Memorial from the British and Foreign

Anti-Slavery Society was addressed to the Marquis of Salisbury, then H.M. Secretary of State for India, soliciting that the Indian Government would use all the influence it possessed for the suppression of the slave hunts among the Siah Posh Kafirs, by the Maharajah of Cashmere, and the Ameer of Cabul.

To this Memorial his Lordship replied, on the following day, that he would at once request the Government of India to furnish him with a full report on the subject.

The Committee beg respectfully to inquire if such report has yet been received.

They enclose (to save the trouble of reference) a copy of the Memorial, and of the Marquis of Salisbury's reply.

On behalf of the Committee,

We are, with much respect,

JOSEPH COOPER, } *Hon.*

EDMUND STURGE, } *Secs.*

27, New Broad Street,

October, 1878.

REPLY.

India Office, 11th November, 1878.

GENTLEMEN,—I am directed by Viscount Cranbrook to acknowledge the receipt of your letter of the 11th ultimo; and to inform you that though (as stated in Lord Salisbury's letter of the 13th March, 1874,) a reference on the subject of the alleged slave-hunts by Afghan subjects among the Siah Posh Kafirs, was duly addressed to the Government of India, no report has yet been received from the authorities in that country.

Viscount Cranbrook at the same time directs me to remind you that the praiseworthy object advocated by the Society is very difficult of attainment, inasmuch as the Ameer of Cabul is in no sense a feudatory of Her Majesty's Government in India, and has not received, as for many years past the Society have been erroneously led to believe, any subsidy from the Government of India.

I am, Gentlemen,

Your obedient Servant,

LOUIS MALLET.

*The Honorary Secretaries of the
British and Foreign Anti-Slavery Society.*

TO THE RIGHT HONOURABLE, VISCOUNT CRANBROOK, HER MAJESTY'S PRINCIPAL SECRETARY OF STATE FOR INDIA.

The undersigned have to acknowledge with thanks the letter of the 11th inst. from Viscount Cranbrook, in reference to the slave hunting of the Siah Posh Kafirs.

Although Her Majesty's Government may have discontinued the subsidy formerly paid to the Ameer of Cabul, the Committee would express their earnest desire that its moral influence may be exerted on all suitable occasions to bring about the extinction of the slave-trade, which has so long desolated the country of the Siah Posh Kafir people.

The Anti-Slavery Society desires respectfully to state that, in accordance with its constitution, it seeks to attain its objects by moral influence alone.

So far as the Committee is aware, the fact that the subsidy has been discontinued has only recently been made known to the public. The authority for the statements made in the Address of the Committee in 1874 is that of Dr. Leitner, the President of the Government College of Lahore, who declared the fact publicly in this country on two special occasions, in 1873 and 1874.

The Committee earnestly commend the subject to the continued attention of Viscount Cranbrook, from which they would anticipate the most favourable results.

On behalf of the Committee we are,

With much respect,

JOSEPH COOPER, } *Hon. Secs.*
EDMUND STURGE, }

New Broad Street, November, 1878.

"THE PEOPLE OF TURKEY,"*

from which the following extracts are made, is an interesting work of peculiar importance and value at the present time. The testimony it bears on the subject of slavery is not the less valuable from the fact that the writers are animated with the most friendly feelings towards the people of Turkey.

* "The People of Turkey." Twenty years' residence among Bulgarians, Greeks, Albanians, Turks, and Armenians. By a Consul's Daughter and Wife. Edited by Stanley Lane Poole. London: John Murray.

SLAVERY MAINLY OF ONE SEX IN TURKEY.

"I have not yet mentioned an important section of the Turkish community—the slaves. Slavery in Turkey is now reduced mainly to one sex. Male slaves, except in the capacity of eunuchs, are now rare, though every now and then a cargo of them is smuggled into some port and privately disposed of, since the Government professes to share the anti-slavery views of England. But female slavery is a necessary part of the seraglio and of the Turkish harem system. The seraglio is of course recruited from its numbers, and few Turks can afford to keep more than one free wife. A second wife insists upon a separate establishment, and causes endless jealousy to the first wife and trouble to the husband. But a slave is no cause of jealousy, lives in the same house as the wife, and costs much less to keep than a free woman. Female slaves, too, are generally given by fathers to their sons, to avoid the expense of a marriage; and daughters, on marrying, are always supplied with a slave as lady's maid. Moreover, slaves are in much request as servants, and do their work excellently, besides presenting many advantages and conveniences that are not found in free women.

"The condition of slaves in Turkey is not a hard one. The principle is of course radically wrong, and the initial stage is full of cruelty. But the women are not often ill-treated; and when an occasional case of violence and ill-usage occurs it excites general indignation among the Moslems. A slave is entitled to her liberty after seven years of bondage, and she generally gets it, and is dowered and married to a freeman, though sometimes a bad master will evade the law by selling her before the seven years have quite expired. But this is a rare case, and the slave system in Turkey is, as a whole, a widely different thing from American slavery.

"The only class who suffer much are the negresses. When they are freed and married off it not seldom happens that, from their native wildness or other causes, they quarrel with their husbands and are turned off to earn their own living as best they may. Their condition then becomes very wretched, and the quarter in which they live is a dismal group of rickety houses, inhabited by a miserable and ragged set of women and children. This is by no means

the case with the Abyssinians or the half-castes, who rank higher, and never have to appeal to public charity. But the negresses are hardly worse off than the disabled slaves. If a woman of this class by some accident or age becomes unfit for work, she is looked upon as a burden, and very badly cared for.

"Turkish slavery is not so bad as it might be; the system is softened by many humane laws, and is marked by a kindly paternal character. Yet it is a blot on the country, and so soon as the harem system and polygamy can be got rid of, it, too, must go."

AMERICAN MISSIONS IN ARMENIA.

"The progress of the inhabitants of Russian Armenia has begun to work a political revival among their brethren under Turkish rule. A wish for instruction is everywhere beginning to be shown, and it has received a strong and most salutary impulse from the numerous American missionaries now established throughout Armenia. The untiring efforts of these praiseworthy and accomplished workers in the cause of civilisation and humanity are beginning to bear fruit, especially since education has become one of their principal objects. They are working wonders among the uncultivated inhabitants of this hitherto unhappy country, where mission schools, founded in all directions, are doing the double service of instructing the people by their enlightened moral and religious teaching, and of stimulating among the wealthy a spirit of rivalry which leads them to see their own ignorance and superstitious debasement, and raises a desire to do for themselves, by the establishment of Armenian schools, what American philanthropy has so nobly begun to do for them.

"The moral influence that America is now exercising in the East through the quiet but dignified and determined policy of its Legation at Constantinople, curiously free from political intrigues and rivalry, is daily increasing, and has the most salutary effect on the country. It watches with a jealous care over the rights and safety of the missionaries, who are loved and respected wherever they settle, and make their influence felt in the remotest corners of Turkey. Next to Greece, whose educational efforts are naturally greater through-

out the country, it is America that will be entitled to the gratitude of the Christians for her ready aid in elevating the ignorant masses to the dignity of civilised beings.

"In the Armenian schools, the Turkish, Armenian, and French languages are taught—the two former are generally well mastered by the pupils, Armenians being considered apt linguists; a very fair knowledge of French is also common among them."

TURKISH BONDS. HOW THE MONEY GOES.

"An account I recently saw of the Imperial expenditure estimated the annual outlay of Sultan Abdul-Aziz at £2,000,000. The palace contained 5,500 servants of both sexes. The kitchens alone required 300 functionaries, and the stables 400. There were also about 400 cafkjis, or boatmen, 400 musicians, and 200 attendants who had the charge of the menageries and aviaries. Three hundred guards were employed for the various palaces and kiosks, and about 100 porters. The harem, besides this, contained 1,200 female slaves.

"In the Selamlık might be counted from 1,000 to 1,500 servants of different kinds. The Sultan had twenty-five 'aides-de-camp,' seven chamberlains, six secretaries, and at least 150 other functionaries, divided into classes, each having its special employment."

"There were also numberless attendants who carried either a torch or a jug of perfumed water for ablutions after a repast. There is a chief barber, a superior attendant who has special charge of the games of backgammon and draughts, another superintends the braziers, and there are at least fifty kavasses, and one hundred eunuchs; and the harem has about its service a hundred servants for going on errands and doing commissions in Stamboul and Pera.

"Altogether, the total employés of the Palace is about 5,500. But this is not all, these servants employ also other persons beneath them, so that every day 7,000 persons are fed at the expense of the Palace. So great is the disorder in the organisation that the contractors claim five francs per diem for the food of each of these 7,000 persons, which amounts to £511,000 per annum for the employés only."

"... The annual expenditure for pictures, porcelain, &c., was never less than £140,000, and in one year Sultan Abdul-

Aziz spent £120,000 for pictures only. As for jewels, the purchases attained the annual sum of £100,000, and the expenses of the harem for presents, dresses, &c., absorbed £160,000 per annum.

"Besides these items, the allowances to the mother and sisters of the Sultan, to his nephews and nieces, and to the heir apparent, amounted to £181,760. This gives a total of at least £1,300,000 annually. To this must be added £80,000 for keeping in repair the existing Imperial kiosks and palaces, and £580,000 for the construction of new ones. The Imperial revenue in the Civil List was £1,280,000. The expenditure was really over £2,000,000."

THE HAREMLIK OF THE TURKISH SERAGLIO.

"The Haremlik of the Turkish seraglio contains from 1,000 to 1,500 women, divided among the Sultan's household; that of his mother, the Validé Sultana; and those of the princes.

"This vast host of women of all ranks, ages, and conditions are, without exception, of slave extraction, originating from the cargoes of slaves that yearly find their way to Turkey, from Circassia, Georgia, Abyssinia, and Arabia, in spite of the prohibition of the slave-trade. These slaves are sold in their native land by unnatural relations, or torn from their homes by hostile tribes to be subsequently handed over to the slave dealers, and brought by them into the capital and other large towns. All these women are the offspring of semi-barbarous parents, who seldom scruple to sell their own flesh and blood. Born in the hovel of the peasant, or the hut of the fierce chieftain, their first condition is one of extreme ignorance and barbarism. Possessed with the knowledge of no written language, with a confused idea of religion mixed up with the superstitious practices that ignorance engenders; poorly-clad, portionless, and unprotected, they are drawn into the seraglio by chains of bondage, and go under the denomination of *Adjemis* (rustics). No matter how low had been their starting-point, their future career depends solely upon their own good fortune. Their training in the seraglio is regulated by the vocations for which they are destined; those chosen to fulfil domestic positions, such as negresses, and others not highly favoured

by nature, are put under the direction of *kalas*, or head servants, and taught their respective duties.

"The training they receive depends upon the career to which their age, personal attractions, and colour, entitle them. The young and beautiful, whose lot has a great chance of being connected with that of His Imperial Majesty, or some high dignitary to whom she may be presented by the Validé or the Sultan as odalisk or wife, receives a veneer composed of the formalities of Turkish etiquette, elegance of deportment, the art of beautifying the person, dancing, singing, or playing some musical instrument. To the young and willing, instruction in the rudiments of the Turkish language are given; they are also initiated in the simpler forms of Mohammedanism taught to women, such as the *Namaz* and other prayers, and the observance of the fasts and feasts. Most of them are, however, left to pick up the language as best they can, and for this they display great aptitude, and often succeed in speaking Turkish with a certain amount of eloquence, although their native accent is never lost, and the extraction of a seraili can always be discovered by her particular accent. Many of these women possess great natural talent, and if favoured with some education, and endowed with a natural elegance, become very tolerable specimens of the fair sex.

"All the seraglio inmates, on their entrance to the imperial abode, do not belong to this class of *Adjemis*. Many of them have been previously purchased by Turkish banoums of high station, who, from speculative or other motives, give them the training described, and when sufficiently polished sell them at high prices, or present them to the seraglio with the view to some object.

"An ex-seraili of my acquaintance had herself undertaken this task, and had offered as many as fourteen young girls to the seraglio of Abdul-Aziz, after having reared each for the duties that would probably devolve upon her. This lady said to me, 'What other gift from a humble creature like myself could be acceptable to so great a personage as his Imperial Majesty?' At the time this conversation took place she had a fresh batch of young girls in hand. They were all smart-looking girls, desig-

nated by fancy names, such as Amore, Fidèle, Kassignole, Beauté, &c. Their dress was rich, but ludicrous in the extreme, being composed of cast-off seraglio finery of all the colours of the rainbow; some children were even dressed in the Turkish military uniform, which contrasted strangely with the plaits of their long thick hair, tied up with cotton rags. Their politeness—half saucy, half obsequious—was very amusing. On entering the room they all stood at the lower end, and when some jocose observations were made to them by their mistress, a ready and half-impudent reply was never wanting. The youngest, about eight years of age, was dressed in a miniature colonel's full uniform. On being addressed by her owner by the name of 'Pich,'* and asked, 'Will you have this lady's little son for your husband? I mean to marry him to you when you grow up!' the little miss laughed, and seemed perfectly well acquainted with the meaning of the proposal, and by no means abashed at it."

TURKEY AND THE SLAVE-TRADE.

(Through Reuter's Agency.)

Constantinople, Oct. 25th.

SIR HENRY LAYARD has addressed a note to the Porte, couched in energetic terms, insisting upon the execution of the convention with England abolishing the sale and importation of slaves, and demanding that the freedom of the slave who recently took refuge in the house of Mr. Fawcett should be recognised by the Turkish authorities.

CHRISTIAN CHILDREN ENSLAVED IN TURKEY.

THE following Address has been presented to the Marquis of Salisbury:—

TO THE MOST HONOURABLE THE MARQUIS OF SALISBURY, HER MAJESTY'S SECRETARY OF STATE FOR FOREIGN AFFAIRS.

My Lord Marquis,—We, the undersigned, having cause to believe that, during the war lately waged in the Christian Provinces of Turkey—

- (1) Some thousands of Christian children have fallen into the possession of Cir-

cassians, Bashi-Bazouks, professional kidnappers, or other unscrupulous persons who have sold them or reduced them into slavery:

- (2) That some children who have not been thus bought and sold have yet become inmates of Turkish houses, from which position they are not likely to be able to free themselves, or to be recovered by their friends in the ordinary course of Turkish justice:
- (3) That at the present time large numbers of such Christian children are homeless in the streets, or wandering amongst the Turkish Refugees:
- (4) That the task of searching for and restoring to their parents and friends a large number of such children has voluntarily been undertaken and accomplished by a few private individuals, notwithstanding considerable pecuniary sacrifice, and in the face of great personal risk and danger from the violent resistance of the Turks:

do therefore respectfully request your Lordship—

- (1) To empower her Majesty's Ambassador at Constantinople to afford official protection and help to such persons in their noble endeavours to deliver these children from slavery:

And, further (2), to direct the British Ambassador to obtain from the Sultan a special firman, giving full powers to agents (of whose prudence, integrity, and good faith, ample security can be given), to demand and recover from the harems, and from their Mahometan owners, or protectors, with a view to their restoration, where practicable, to their friends, the persons of all such (once) Christian children who have been reduced to a state of slavery, dependence, destitution, or orphanage, during the late war:

And (3), in view of effectually advancing the end proposed, to direct that strict inquiries be at once made by all and each of her Majesty's Consuls throughout Turkey, Asia Minor, Arabia, Egypt, Syria, Crete, all other Turkish islands in the Levant, and also in Cyprus, as to the whereabouts, condition and detention of all such children of Christian parentage so detained or destitute; and, also, as to the practices and haunts of those who have captured them, and who it is to be feared make the buying, selling,

* "In polite language, 'child of unknown paternity.'"

and keeping of children a slave-trade business.

The undersigned would feel very grateful to your Lordship if you felt yourself able to accede to these requests.

We remain, &c.,

(Signed) E. B. EASTWICK,
F. W. CHESON,

On behalf of the Aborigines' Protection Society;

EDMUND STURGE,
JOSEPH COOPER,

Hon. Secretaries of the Anti-Slavery Society.

17, King William Street, Charing Cross,
October 26th, 1878.

The following answer has been made to the above letter:—

Foreign Office, October 31st, 1878.

Sir,—I am directed by the Marquis of Salisbury to acknowledge the receipt of the Memorial from the Aborigines' Protection and Anti-Slavery Societies which accompanied your letter on the 26th inst. In reply, I am to state to you that no information has reached Her Majesty's Government justifying the belief that Bulgarian children are being kept in a state of slavery in Turkish houses. But his Lordship desires me to say that a copy of the above-named Memorial shall be forwarded to Her Majesty's Ambassador at Constantinople, who will be instructed to inquire into the matter, and furnish him with a report thereon.—I am, &c.,

(Signed) TENTERDEN.

To the Secretary of the Aborigines' Protection Society.

Just before going to press, two letters have appeared in the public journals from the Representative of the Porte in London, denying the truth of the statements contained in our Address to Lord Salisbury. It is impossible, therefore, that we can do more in this number than say that those statements are absolutely and perfectly true.

MR. H. M. STANLEY ON AFRICA.

MR. H. M. STANLEY, the African explorer, delivered a lecture last evening in St. James's Hall, to a select and appreciative audience. Mr. Stanley is not only a bold explorer, but a picturesque describer. Though he read his lecture, he managed, by the grasp of his subject, and the variety of incidents he narrated, to secure the attention of his audience for nearly two hours. Behind him was suspended a very large map, to which he did not once point, or allude. This, we think, was a mistake. Had he merely indicated the course he travelled, and

the lakes and rivers he navigated, it would have interested the eye as well as arrested the ear of the listener. Mr. Stanley proved last night, if any proof were necessary, that he is a courageous man. He traversed a continent in the face of difficulty and danger; frequently surrounded by hostile tribes, he had to thread his way over mountains and ravines untrodden by the white man. Almost at the outset of his lecture Mr. Stanley endeavoured to prove that he was not only an explorer, but a Christian missionary; and he claimed among his converts the chief ruler of Africa, with almost all his attendants. Mr. Stanley, with the Cross on his banner, with the rifle in one hand and the Bible in the other, would be a typical subject for an artist. Mr. Stanley likes to pose under the magnificent shadow of Livingstone's name, and it is a thousand pities he has not, whilst following in Livingstone's footsteps, endeavoured more closely to imitate Livingstone's example. Livingstone went as a simple missionary, sustained with a high resolve to add, if he could, to the sum of human knowledge, and to extend his Master's kingdom. Mr. Stanley went from another motive, supplied by other means, and armed with other weapons. Livingstone, unarmed, conciliated the natives, and, as far as he could, he prepared the way for the advance of Christian civilisation into the heart of the Continent. Mr. Stanley went with fire and sword, evoked hostility throughout much of his progress, slaughtered hundreds of the native inhabitants, and had to lament when he reached Zanzibar, the point from which he started, the loss of one hundred and fifty of his comrades. Well may he call his lecture "Through the Dark Continent." It will be dark for him. He will stand in everlasting contrast to Livingstone; he, in fact, will act as a dark shadow to throw up the brightness of Livingstone's fame. In the meantime he has thrown impediments in the way of African exploration and African civilisation which will take years, if not ages, to remove.—*The Echo*, Oct. 24.

MR. H. M. STANLEY.—CHANGE OF FRONT.

IN a second lecture on Africa Mr. Stanley has given much interesting information on its geography, its lakes, and rivers, and the

wonderful capabilities of its soil. He has also evidently endeavoured to do justice to the negro races inhabiting that vast continent. This formed a striking feature in the lecture, and is little in harmony with the course of his proceedings in his African explorations. It is to be hoped that, if Mr. Stanley has again to perform any similar journey, he will avoid such terrible acts as those which have stained his otherwise courageous and remarkable career.

A CONTRAST TO MR. H. M. STANLEY.

PERHAPS nothing is more striking than the contrast which is presented by the experience of one European traveller and that of another among the various native tribes of Africa. Travellers of the good type of Dr. Livingstone and Commander Cameron have treated the natives with kindness and consideration, and bear emphatic testimony to the fact that they have invariably met with kindness in return. Such leave behind them a track of light where the white man who follows them is in perfect safety. Others, according to their own showing, meet everywhere with injustice and wrong, and only consider themselves safe by surrounding themselves and their followers with an atmosphere of terror created by the free use of fire and the sword.

We have much pleasure in giving the following example of one of the better class of travellers, copied from a Portuguese paper, the *Lisbon Financial Gazette*:—

"*Apropos* of the arrival of the expedition at Quillengeus, we shall here insert a private letter which describes that event, and which letter, notwithstanding its rude style, does not fail to be curious and instructive. It is written from the very spot in question:—'We had long expected the coming of the explorers when we were informed, on the 11th of December, that they had just arrived. I went with several merchants to the residence of the chief to await them. It was reported, that a certain major was coming, and likewise a lieutenant-captain, and a naval lieutenant with a large train of followers; but I was greatly astonished when I saw a man of short stature, wearing a bushy beard, mounted on a donkey, and with a long gun slung

behind his back, in his shirt sleeves, covered with mud, and ravenous with hunger. He went to the chief's house; and ate with a will, but drank no wine. It is reported that he drinks nothing but water. He immediately requested the chief to supply him with flour and an ox. The ox arrived, and he at once sent a bullet into its forehead. It seems that all his followers were as famished as himself, and that he was seeing to the preparing of food for them. Others arrived afterwards who proved to be those of the navy; and likewise many blacks with boxes, trunks, and goods. After having eaten, and conversed a little with the chief, the three began to look at the sun, as they do on board, and at some large silver watches. They also boiled water, putting in things of glass. Afterwards, while some were looking at the glasses with a small telescope, another wrote. I heard them then say that they were at the height of 900 metres. These last days they have gone about contracting porters to proceed to Caconda and Bihé. There is a daily repetition of those operations of looking at the sun, boiling water, and catching insects, as does Anchieta when he is here. They spoil our blacks on us; they do not treat them as negroes; they never scold or beat them. The said major, who, it seems, commands all the blacks, I do not know how it is, but when a black is guilty of any knavery, calls the negro to him, speaks only half-a-dozen words to him, and the black begins to weep. A few days ago, some of them did something or other, and the major, instead of ordering them to be beaten, called them, took away their arms, and expelled them, saying they were unworthy to accompany him and his. The blacks departed, hanging down their heads, and suddenly turned on one whom they accused of being the culprit, and would have beaten him, if they had not been prevented. I cannot understand it: we experience great difficulty in contracting porters to go on business anywhere, while they have already refused many, because all wish to go with them. We thought they merely came to make roads to Benguella and Huila, which roads are very much needed. They have purchased a great number of cattle, but they let no one take them in. They bring with them, in writing, the prices of everything, and

prefer buying from the blacks to dealing with the whites. They are going to Caconda, and I avail myself of the opportunity to accompany them, because their people are well armed and the roads are not secure. The rivers are very much swollen, and the marches difficult.' "

THE WEST COAST OF AFRICA.

THE British and African Steam Navigation Company's steamship *Gaboon* has arrived in the Mersey. She brings news of a murder at Old Calabar. In spite of the efforts of the missionaries and the Consul to abolish the cruelties and barbarous practices of the natives there, there are still many of the old customs in vogue. While the *Gaboon* was in the river a petty chief named Bokko punished one of his slaves by chaining him to a post and brutally cutting off both his ears. The unfortunate slave, after two or three days' exposure to the sun, with nothing to eat or drink, expired, and was found dead by some of the natives, a pool of blood marking the place of his murder. Bokko was at once arrested by King Adam Archibong, and after several days' confinement was fined sixty boxes of brass rods, a fine equal to £120 of English money. It appeared that the man had misconducted himself with one of Bokko's wives. The trial created quite a sensation in Duke Town, all the Europeans being invited to attend by the King, who explained, through his interpreter, his determination to abolish the cruel practices so long the fashion there. The public coronation of the King by the British Consul, which took place some little time ago, gives him a greater power among the people; and being a man of kind and humane disposition, it is confidently expected that an end will now be put to the "customs" of the natives.

King George of Bonny arrived at Bonny per the steamer *Ethiopia*, and had notified his intention of demanding "komey" (commission) on the exports of the river from all chiefs of the town; but as he had not sufficient power to enforce his orders, it was generally supposed that his demands would not be attended to.

Advices from Lagos report the town as much more healthy, and the sickness which

had proved so fatal to many had quite disappeared. Trade, of course, had not yet assumed its former proportions; but this was mainly owing to continued disputes between the Egbas and the Ibadans, in consequence of which the roads to the interior markets were still closed. An amicable arrangement was, however, shortly anticipated. Owing to heavy rains, and consequently "bad bars," the depth of water on the bar itself was considerably lessened, and a survey was being held by the pilots of the port.

From Whydah it was reported, on trustworthy authority, that Europeans were forbidden by the King of Dahomey to leave without his sanction, and that trade with one of the largest firms there was stopped in consequence of a native of Dahomey having been put in prison at Quittah for debt.

From Ashantee it was reported that the King was having considerable trouble with the various tribes, who before the late war were content to pay him tributes, and that dissensions were rife both in the councils and camps of the various chiefs, many of whom were anxious to return to their old allegiance to the Ashanti dynasty. Prince Ansah was at Commassie, and was to leave for the coast, it was expected, in a short time, as his intentions were looked upon with some little suspicion at the capital.

The Gold Mining Company, started at Axim some time ago, intend sending an expedition into the interior shortly, and the reports as to gold being found within a short distance from the coast are fully corroborated. The remains of some old Dutch mining machinery in the bush were recently discovered. Labour, however, is wanted, and though orders have been sent to the Kroo country for a large gang of Kroomen, the native superstition prevents them accepting work in the district.

Her Majesty's ship *Seagull*, with the Governor on board, was about leaving Sierra Leone on the 19th ult. for the Gambia, to inquire into the alleged ill-treatment of a British trader by the natives.

The outbreak of yellow fever, which caused such havoc a little time back at Goree and Senegal, had quite disappeared, owing to the active measures adopted by the French authorities. The weather in Bathurst was unusually hot, but health was very good.

NEW AFRICAN EXPEDITION—THE ROYAL GEOGRAPHICAL SOCIETY.

YOUNG Keith Johnston leaves to-morrow on his African expedition. He is accompanied by Mr. Thomson, a geologist. The party will not, however, commence their actual labour of penetrating from the East coast to Lake Nyassa until spring. The Geographical Society is much disappointed at the sparse return which its appeals for subscriptions have brought in. Times are bad among geographers as among other people, and such has been the disgust excited by Mr. Stanley's truculent proceedings that the Society has found it necessary to expressly intimate that Mr. Johnston, who, personally, is one of the most modest and amiable of men, has express orders to avoid Mr. Stanley's example as widely as possible.—*Echo*.

ARRIVAL OF THE MISSIONARIES OF THE LONDON MISSIONARY SOCIETY AT LAKE TANGANYIKA.

THE friends of the London Missionary Society will hear with pleasure and thankfulness that the missionary party from that society have safely reached their destination on Lake Tanganyika. On Monday morning the directors received a communication from the Rev. J. B. Thomson, of the Central African Mission, conveying this gratifying information. Mr. Thomson dates his letter from Ujiji, on Lake Tanganyika, August 25th, where he and the main body of the expedition had arrived two days previously, namely, on Friday, August 23rd. Mr. Thomson and his colleagues, Messrs. Hore and Hutley, left Mirambos, in the Wanyamwezi country, on the 5th of August; they were, consequently, eighteen days journeying to their destination on the lake; in all, seventy-three days from Mpwapwa. They were in excellent health, had lost none of their goods, and had selected as a camping place a site on one of the highest hills near Kigoma Bay, distant about three miles from the town. The men who conveyed the letters reached Zanzibar in about forty-five days, and adding thirty-three days for the transit by steamer, seventy-eight days only were occupied in the transmission of the mail to England, the quickest communication with Central Africa on record.—*English Independent*.

ITALY AND COMMERCIAL INTER-COURSE WITH AFRICA.

THE following letter from Mr. Bradshaw, which appeared originally in the *African Times*, is taken from the *Manchester Courier*.

OUR SECOND INDIA.

(To the Editor of the *Manchester Courier*.)

Sir,—I have received the following letter from Mr. T. B. Potter, M.P. for Rochdale, in reference to my letter on "Our Second India," which appeared in your issue of the 2nd ultimo:—

"Hôtel d'Italie, Florence, Nov. 6, 1878.

"My dear Sir,—I read your interesting letter, and gave it to my friend Signor Franco, who has, you see, inserted it in the *Economista*. I wish you would send a copy of the original to Richard Ewing, 53, St. John's Park, London, N., and I would like one myself, only you may think the postage too much to pay to Rome—Hôtel de Londres.—Yours very truly,

"THOMAS B. POTTER."

The letter is translated into Italian, and is premised by the editor as follows:—

"The following letter, entitled 'Our Second India,' has been transmitted to us by an illustrious member of the English Parliament. The arguments of this letter are for us Italians also very interesting, and therefore we publish it with great pleasure."

Doubtless many of your readers are unaware that a scheme is on foot in Italy, supported by the Italian Government, for opening a portion of Africa at once, as a permanent trading-ground for Italy. The remarks of the Editor of the *Economista* are in strong contrast to the apathy of a great part of the English press, members of Parliament, the commercial community, and trades societies, with regard to Africa. In my letter which appeared in your issue of 5th instant, I said that I estimated that within eight years from the time that Africa was mapped out for trade, and the requisite trading stations fairly established, with plenty of capital to work them, the off-take of Manchester goods would be 600,000,000 yards annually, requiring to be put down in Lancashire an additional 50,000 looms and 2,000,000 spindles, and employing 50,000 additional operatives, mechanics, and others interdependent upon the cotton trade. My calculation was based upon a population of 20,000,000. Mr. H. M. Stanley says

that he estimates the population of Africa at 350,000,000 to 400,000,000, so that the above figures require to be about doubled, and the off-take of our goods placed at 1,200,000 yards annually, and employing 100,000 additional workpeople; but assuming that in the next twenty years we are compelled to lose a large portion of our Indian market, we shall be more than compensated by the increasing African demand, which, at the least, will secure full employment for our present number of operatives, and bring back the mill property of Lancashire to a position of 20s. in the pound. We trade with 250,000,000 of people in India, and their off-take of our goods (including yarns) is equal to about 1,200,000,000 yards of cotton cloth annually: but then India is a great manufacturing country, and its native hand-looms produce one half of the cotton goods consumed there, whilst Lancashire supplies the other half. Africa is, *par excellence*, a non-manufacturing continent, and, possessing a population of 350,000,000 or 400,000,000, should, in course of time, take double the quantity annually exported to India. What an exhaustless reservoir of wealth for the cotton and woollen manufacturers of Lancashire and Yorkshire, the iron and coal mine owners of these countries, and what a carrying trade for the steamship interest, and what a future for the go-ahead hardware people of Birmingham, and last, but not least, what an outlet for the at present rusting energies of our young men of the commercial middle class. It is time to be up and doing, if we would not find the road blocked up by Italians, French, Belgians, Germans, and the Khedive of Egypt; but it must be done on a national scale, and all classes of labour and capital have a chance of participating in it, thus securing a combination of financial strength and political power which would grind to powder all illegitimate opposition. The undertaking should have some such name as the "Corporation of Africa," with a capital of £10,000,000, to be called up as required, in shares of £1 sterling each, to enable the working classes to be interested, and to secure supporters in every town and village in the kingdom. The president should be one of the foremost men of the country; there should be a body of governors and patrons, composed of the leading men of

England; and, lastly, there should be an executive, consisting of practical business men, and with a wholesome horror of "red-tapeism." Assuming some such organisation completed, the country should be opened from the Zanzibar coast on the east, *vid* the Livingstone on the west, and perhaps *vid* Egypt on the north-east. Mr. Stanley, I believe, strongly advocates the immediate construction of a narrow-gauge railway from a point on the Zanzibar coast to the south end of the Victoria Nyanza lake. The total distance in a direct line is about 500 miles, and the cost about £500 per mile; timber is abundant on the route; the foundation is good, the whole distance through a country governed by friendly chiefs; 20,000 labourers can easily be obtained to construct the road; the Arab caravans, at present, take five months to do the distance; the railway would do it in forty-eight hours. This line would strike through the very heart of the slave traffic, whose hoary iniquity would hide away in shame and fly far from the track of the civilising locomotive engine; every yard of rail as laid down would increase the traffic, and extinguish the hitherto barbarous system of doing all the carrying on men's heads in loads of sixty to seventy pounds, the result of which has been that if the price of a Manchester cloth be 8s. at Zanzibar, its price at Lakes Tanganyika or Victoria Nyanza is 38s., or four times the cost. Under energetic direction, this railway (which should belong to the proposed corporation) would be completed in three years, and, in combination with the lacustrine and riverine systems, would give an immediate trade with some forty or fifty millions of people, occupying a country of fabulous natural resources. I believe the Sultan of Zanzibar would subscribe £100,000 to such a railway, besides his influence, which is, perhaps, worth more than his money; and, what is of great importance, the influence of the two greatest men in equatorial Africa, the Emperor Mtesa, and the great chief Mirambo, are practically secured on the side of the "white man." Large steamers will be required on the Victoria Lake, and steamers of light draught for purposes of collection and distribution up or down the rivers. Whatever else is to be done in Africa, Stanley's suggested railway stands first in the order of necessity or advisability.

People in various parts of England and Scotland have written me saying that if a meeting should be held in Manchester to give practical effect to the views advocated they will attend. Manchester is central as a rendezvous for the United Kingdom, and I suggest that we have a great meeting in the large room of the Free-Trade Hall (expenses to be defrayed by public contribution), to which the leading men of the country be invited and the leaders of trade societies; at this meeting free discussion on the question of opening out Africa should take place; that Mr. Henry M. Stanley be invited to attend to give us his views; that out of this meeting an organisation should be evolved to carry out the desired objects; and that Mr. H. M. Stanley be requested to act as generalissimo in Africa, with suitable assistants, but subject to the direction of the executive in England. Mr. Stanley's furlough expires on the 31st December, and from the 1st of January he becomes subject to the orders of his employer, Mr. Bennett, who is too enterprising a man to allow Mr. Stanley to remain inactive, and as Mr. Bennett is sending an expedition in search of the "North-West Passage," it would be the most natural thing in the world that he should seek to engage Mr. Stanley's services; but this would be a national misfortune for England, for there is no man possessing such a combination of qualities and experience so fitted to be at the head of such an undertaking in Africa as I have endeavoured to sketch in your columns. I believe Mr. Stanley is quite a poor man, and therefore not able to wait too long on a procrastinating public. I cannot call a meeting myself in the Free-Trade Hall, therefore I depend upon others coming forward to take the necessary steps for securing a successful meeting. My office address is 8, King Street, Manchester. I trust to the kindness of editors of other newspapers to publish this letter, which is intended to be addressed to every editor who will find room for it or will make reference to it.

Yours, &c.

JAMES BRADSHAW.

Urmston, November 11th, 1878.

THE SLAVE-TRADE AT SALAGA, NEAR THE GOLD COAST.

The following is from a letter addressed by a missionary to Mr. Edmund Sturge:—

"The following is a translation from a report of a Bâle native missionary on the Gold Coast, who went to Salaga, a town on the Upper Volta, of about 20,000 inhabitants. From that town he wrote on the 4th of March this year:—

"I took a walk to the very lively market, with its different goods; but I find that the largest business is done in slave-trade. One cannot describe the very barbarous and cruel treatment of these poor creatures by their tormentors. I did not know what slavery means before I had seen this slave-market. Ten to fifteen people are bound together and are exposed to the greatest heat of the sun. A spoonful of grit is all their food. Without cause the whip comes frequently down upon them by way of pastime, and perhaps because they cannot be sold well. If a slave has got ill because of privation he is thrown aside until he will have recovered or died. If one goes along the lines of those people exposed for sale they will nod from all sides; others falter their hands and beg to buy them; others point to their mouth and stomach to show their hunger. The sick ones try to get up and say, 'Do buy me; I am not ill, but half-starved; give me good food and I will serve you faithfully and diligently.' The average price of a slave is £1 10s. Many are sold for a piece of cloth, and such little things.

"There is now some commercial intercourse between the Gold Coast and Salaga. Until lately there was no connection between that and the Coast. Salaga got all goods from the north or west. No doubt it will be difficult for Her Majesty's Government to stop the slave-trade of Salaga. But I think it possible that the King of Salaga, who is residing at Pame, near Salaga, might be influenced by some ambassadors. No doubt commercial intercourse between the coast and Salaga will by-and-by become important, and by that British influence will increase. Promoting lawful commerce to the interior will make way for official relation of Her Majesty's Government with the King of Salaga, who is independent so far as we know. I am sorry to say that 'lawful commerce' on the Gold Coast does always include a large quantity of rum, gin, and similar poison. May God help us on to the interior and stop this wicked slave-trade soon!"

RELEASE OF SLAVES IN KHIWA BY THE RUSSIANS.

TO THE EDITOR OF THE TIMES.

SIR,—In his letter to the *Times* of the 12th instant, Sir James Stephen endorsed in the following words the prevailing opinion that Russia acted with bad faith towards us in the matter of Khiva:—"It will be remembered that in the spring of 1873 the Russians took Khiva, in breach of a solemn official promise made to the British Government." Has Sir James Stephen examined the grounds of the popular impression on this subject? My belief is that they are of the most flimsy description. Khiva was the centre of the Turkoman slave-hunting system which had desolated the neighbouring provinces of Persia. This place was the mart for the sale of the unhappy people who had been torn from their homes, and the Khan derived great part of his revenue from the dues upon the traffic. During the short period of our influence in Central Asia, before our military occupation of Afghanistan collapsed, a British officer was deputed to Khiva to obtain the release of the Russian slaves, of whom a large number were safely delivered at Orenburg; but a whole population of Persian captives remained, who were finally emancipated and sent back to their homes by General Kaufmann.

The assurance given by Count Schouvaloff to our Government is described as follows in Lord Granville's letter to Lord A. Loftus of January 8, 1873:—

"The object of the expedition was to punish acts of brigandage, to recover fifty Russian prisoners, and to teach the Khan that such conduct on his part could not be continued with the impunity in which the moderation of Russia had led him to believe. Not only was it far from the intention of the Emperor to take possession of Khiva, but positive orders had been prepared to prevent it, and directions given that the conditions imposed should be such as could not in any way lead to a prolonged occupation of Khiva."

The hazards of the expedition were underestimated. Of the three columns which were to converge from Tashkend, Orenburg, and the Caspian, the last never reached its destination, and the other two with difficulty escaped the dangers of the deserts which had always formed the defence of Khiva.

In all these circumstances, how were the

Russians to act in order to accomplish the objects of the expedition and at the same time to keep faith with us? Could they reasonably be expected, after recovering their prisoners, to retire again behind the deserts, leaving the Khivans and their allies the Turkomans to resume their inhuman practices with more than their previous security after this experience of the weak and strong points of their position? Should we have praised them for doing so? Should we ourselves have done so in like circumstances? What was actually done was that a military station was established on the north bank of the Oxus, and Khiva was placed by treaty in subordinate political relation to Russia. The town of Khiva and the rich irrigated country to the south of the Oxus were left to the Khan, while the country on the northern bank was in part transferred to Bokhara and in part retained by Russia. This has always been our own method of dealing with Pindaræ, Mahratta, and other predatory tribes, there being no other way of controlling them and reducing them to order.

Upon this statement of fact I ask whether the Russian Government can justly be accused of having broken faith with us? I should despair of the present state of feeling towards Russia if I did not remember the time when it was part of an Englishman's religion to hate the French. England used to be on the side of every oppressed nationality; but the wrongs of Bulgarians, Greeks, Armenians, even our detestation of slavery, seems to be swallowed up by our fear and hatred of Russia. Nevertheless, I look for a time when we shall awake from this delusion also. England and Russia have a great work of Christian civilisation to perform, and, instead of counteracting each other, they ought, in no grudging or ungenerous spirit, to give each other mutual help.

I am, &c.,

C. E. TREVELYAN.

London, November 16.

THE AMERICAN COTTON CROP.

Washington, October 13.

THE Agricultural Department estimates that the cotton crop of the present year will be from 5,250,000 to 5,500,000 bales. This is the largest crop ever grown.

VISCONDE DE RIO BRANCO, the eminent Brazilian statesman, being in England, was waited upon on behalf of the Committee; after which the following correspondence took place:—

TO HIS EXCELLENCY THE VISCOUNT DE
RIO BRANCO.

The Committee of the British and Foreign Anti-Slavery Society beg leave to present to His Excellency for his perusal a copy of their French edition of "The Lost Continent"—"Un Continent Perdu."

They also beg to hand him a copy of each of their late issues of the *Anti-Slavery Reporter*.

They have only to add that they would earnestly impress on His Excellency that any efforts which his high position and influence may enable him to exert, which may accelerate the complete extinction of slavery, will prove alike beneficial to the permanent commercial interests of Brazil and to the lasting stability of the empire.

On behalf of the Committee,

JOSEPH COOPER, } *Hon.*
EDMUND STURGE, } *Secs.*

New Broad Street, London,
10th October, 1878.

Buckland's Hotel, London,
18th October, 1878.

Gentlemen,—I have the honour to acknowledge the receipt of your letter of the 10th instant.

In reply, I request you to be kind enough to inform the Committee of the British and Foreign Anti-Slavery Society that I have had much pleasure in receiving a copy of the work entitled "Un Continent Perdu," as well as of the late issues of the *Anti-Slavery Reports*.

Partaking of your wishes for the complete extinction of slavery, I am glad to express the hope that the natural and progressive operation of the law of 28th September, 1871, will draw my country every day nearer to that desideratum.

I have the honour to be,
Gentlemen,

Your most obedient Servant,

VISCONDE DE RIO BRANCO.

Messrs. Joseph Cooper and Ed. Sturge,
Hon. Secs. of the Anti-Slavery Society.

JEFFERSON DAVIS ON THE RES- TORATION OF SLAVERY IN THE SOUTH.

JEFFERSON DAVIS, who has been making some speeches recently, repudiates any purpose or wish to re-establish African slavery in the Southern States. In a private letter he says:—"It is enough to remember that conventions, representing the Sovereign power in those States, have passed valid acts of emancipation, and there is no power to repeal them. But it may be as well to add that, if there were such power, there are few, if any, in the South who would now wish to exercise it."

THE REV. A. BUZACOTT, B.A.,

THE LATE SECRETARY OF THE SOCIETY.

THE Committee much regret to have to state that serious illness has deprived the Society of the services of their respected Secretary, the Rev. A. Buzacott, B.A.

In June, 1875, Mr. Buzacott succeeded the late Rev. B. Millard, and entered on the duties of the office apparently in vigorous health; but in October, 1877, he was seized with paralysis, in a severe form, from which, for a time, his life was in extreme peril. However, after four months of entire rest, he was able to return to the office and resume in some measure his former duties, and hope was entertained by the Committee that, as time went on, complete restoration to health would follow. This hope, however, has not been realised, and, consequently, his official connection with the Society terminated in September last, and, acting on the strong recommendation of his medical adviser, he sailed, in October, with his family, for Australia, whither he is followed by the kind wishes of the Committee, in the hope that the voyage and a change of climate may lead to the perfect restoration of his health.

The Committee have concluded not to fill up the vacant post at present. In the meantime the business of the Office will be conducted by the Honorary Secretaries, to whom all communications should be sent.

THE LATE GEORGE THOMPSON AND THE EVANGELICAL ALLI- ANCE IN 1846.

IN the summer of 1846 the Evangelical Alliance held a great meeting in London. Many delegates from America attended, many having pro-slavery connections and sympathies. The Alliance had an opportunity of recording its protest against slavery, but protested not.

The occasion suggested the formation of an Anti-Slavery League, as a protest against the shortcomings of the Alliance. An immense meeting was held in August of that year at Exeter Hall, with the announcement that William Lloyd Garrison, Frederick Douglass, and George Thompson would speak. A chairman could not be obtained prior to the meeting, but that position was filled by the able minister and undaunted Anti-Slavery and Free-Trade advocate, the Rev. John Burnett. Mr. Thompson was suffering at the time from severe indisposition, and much fear was expressed that he would be unable to attend and speak. He, however, resolved that the meeting should not suffer by his absence. Accordingly, he got up from his bed and drove to the Hall, arriving in the course of Mr. Garrison's speech. Few who heard his speech on that occasion would forget the faithful and scathing sentences with which he rebuked the silence of the delegates to the Alliance on a question so vital as that of slavery; the great issue of which had been raised in their midst by the Rev. J. H. Hinton.—*Echo*.

THE LATE GEORGE THOMPSON.

SINCE the last issue of the *Reporter*, the grave has closed over the mortal remains of the most eloquent advocate of the abolition of slavery which the last generation produced. It was at something like a crisis in the history of the anti-slavery cause that the late George Thompson brought into its service talents and qualifications peculiarly needed at the time. The African Institution, established for the purpose of watching over the operations of the abolition of the Slave-Trade Act of 1807, and of promoting the civilisation of Africa, by the development of its resources and by the promotion of commerce and civilisation after effecting

great good had then been dissolved under the conviction that all efforts for the elevation of the negro races in Africa must prove abortive so long as the slave-trade and slavery should continue to exist.

A new society had been established under the title of the "London Society for the Mitigation and Gradual Abolition of Slavery throughout the British Dominions." This society was composed of some of the noblest philanthropists of the day and did much good service to the cause of freedom as pioneers. But outside the limits of this Society the evils of slavery were becoming more and more known to a few earnest individuals who became impressed with the conviction that slavery as it then existed in the West Indies was not so much a system that might be imposed as a sin that ought to be abandoned.

Something more was now therefore required than the "mitigation of the evils and the gradual abolition of slavery," and the Agency Anti-Slavery Committee was therefore established for the advocacy of these views and for their dissemination among the public at large. The Agency Committee was not, as its name might seem to imply, the committee of some authorised society. It was, in fact, an association or society in itself, and independent of any other organisation. The committee consisted of eighteen members, closely united in principle and object, but its meetings were so numerous, and its business so large, that those who met together almost invariably only formed a very small proportion of the whole. One of its regulations was, that it should meet daily at twelve o'clock, and the want of what is commonly called a quorum should never be allowed to impede its operations. Meeting daily, and at such an important hour, was of course only carried out at great sacrifice. Whoever else might be absent, three individuals, in rather early life, were always in attendance, and it was by them that the arduous work of spreading a knowledge of the evils of slavery, and of creating a healthy public opinion on the subject through the length and breadth of the land, was mainly effected. It was of this body that the poet Montgomery said, "It was at once the boldest and most efficient committee that ever sat."

The principles and objects of the Agency

Committee warmly commended themselves to the enlightened judgment of the late George Thompson, who brought all the energy of his powerful mind and the gift of surpassing eloquence into the service of the cause.

After the Act for the Abolition of Slavery in the British West Indies was carried, Mr. Thompson sailed for the United States, in order to unite with his friend William Lloyd Garrison in stirring up and directing public interest on the great question of slavery in that country.

The united labours of the two philanthropists were for a time eminently successful; but, before long, the most rancorous persecution was levelled against them, to such an extent, that Mr. Thompson was obliged to flee, and, narrowly escaping with his life, returned to his own country.

After this he was at all times ready, with unabated zeal, to serve the anti-slavery cause; and, on every opportunity that presented, he freely devoted his talents to the service of his fellow-men both in this and in many other branches of Christian philanthropy.

His funeral, which took place in the Public Cemetery near Leeds, on the 10th of October, was attended by Mr. Joseph Lupton, J.P., Mr. J. Wales Smith, Mrs. Nosworthy (Mr. Thompson's eldest daughter), Mrs. Chesson (his second daughter), Miss Edith Thompson (his youngest daughter), Miss Nosworthy, Mr. Chesson, Mr. F. H. Thompson, Mr. R. F. W. Chesson, Mr. F. A. Nosworthy, Dr. Hitchman (Liverpool), Mr. C. H. Braithwaite, Mr. Alfred Braithwaite, Sir Henry M. Havelock, Bart., V.C., C.B., M.P.; Mr. J. Barran, M.P., the Rev. E. R. Conder, Mr. J. Croft, J.P., Mr. W. H. Conyers, Councillor Scarr, Councillor Lucas, Messrs. Henry Dyson, J. Whitley, John Calderwood (Liverpool), John Barran, Jun., &c. It had been arranged that a deputation from the British and Foreign Anti-Slavery Society should attend the funeral, but unforeseen and unavoidable circumstances rendered this impossible. The Rev. Canon Jackson conducted the service, the first part of which took place in the chapel. After reading the 39th and 90th Psalms, and the lesson from 1 Cor. xv. 20, &c., the rev. gentleman said he might be allowed before they left that place to carry to their

last resting-place the mortal remains of their departed friend, to remind them that the service of that day had a double aspect. It had one aspect towards the dead; it had another aspect towards the living. The aspect towards the dead that day was a very blessed one. His were very noble gifts consecrated to a very noble end—for the amelioration of the sufferings of man, for the freedom of the captive, for bread to the hungry. His gifts were nobly consecrated to the highest interests of man, and thereby to the glory of our God and Father. The friend whose mortal remains they were going to lay in yonder grave—they could not affect his state, and they left him with his Father and his God; but there was an aspect of his burial service for the living. It told us that life might be made a noble thing: that there was a certain time given us here on this earth, and that whether it was thirty, or forty, or fifty, or seventy years, life might be made so noble, so wondrously impressive for good, not in one locality, but the wave of our influence might spread far and wide throughout the world, so that the life of man might be a grand thing, if, by the grace of God, it was consecrated to His service. It called upon us so to live that our life might be a blessing to our fellows, and might bring great glory to God on high. It told us that often, after we had been laid in our last resting-place, like our brother now, we might live on for good, and exercise an influence on the minds and hearts and the lives of others years and years after we were gone. Let us then go back to the world again, to its cares and to its temptations, more than ever impressed with this glorious truth, that "whether we live, we live unto the Lord"—and if we lived to the Lord, we should live for our brethren—"and whether we die, we die unto the Lord; living or dying, we are the Lord's." The hymn beginning "Lo! round the throne, at God's right hand," was then sung, and the coffin was afterwards carried to the grave, where the remainder of the service was read by the Rev. Canon Jackson.

THE RIGHT HON. JOHN BRIGHT, M.P., ON
THE LATE GEORGE THOMPSON.

The following letter has been received by the daughter of Mr. Thompson, from Mrs.

Helen P. Bright Clark, daughter of the Right Hon. John Bright, M.P.:—

"One Ash, Rochdale,

"Oct. 9th, 1878.

"My dear Madam,—My father desires me to express to you something of the sad interest and sympathy with which he heard this morning of the death of his old and much-esteemed friend, George Thompson. He wishes me to say that as my sister is to be married to-morrow, and her intended husband's family may be here afterwards, he is not sure whether it will be possible for him to attend the funeral, which he should very much wish to do; but he would be obliged if some one would kindly let him know the day, and time, and place. If he should be prevented from attending, you will not think it is from lack of affectionate respect. He has just gone off with my sister, who is to be married at Southport, or he would have written himself.

"May I add how much I unite with him in his regard for your father, whom I remember very well, and whose earnest and devoted service to the cause of freedom and justice everywhere I was taught from childhood to reverence."

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(All Orders and Cheques to be made payable to the Treasurer, WILLIAM ALLEN, Esq.)

Allen, Stafford, London ...	(s. d.)	£5	0	0
Allen, William, Dorking ...	"	5	0	0
Bacon, J. P., Walthamstow...	(sub.)	1	1	0
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Fry, J. S., Bristol ...	"	0	10	0
Laroda, Mr., Bahamas ...	"	0	2	6
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Tyler, Mr., Manchester ...	"	0	1	5
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DONATIONS and SUBSCRIPTIONS for THE ANTI-SLAVERY SOCIETY will be received by WILLIAM ALLEN, Esq., Treasurer, 27, New Broad Street, E.C., or by the Hon. Secretaries.

Subscribers for the "REPORTER" should kindly send Post-Office Orders to WILLIAM ALLEN, Esq., payable at the General Post Office, E.C.

SUGGESTED FORM OF BEQUEST TO THE SOCIETY.

"I give to the TREASURER for the time being, or to the person for the time being acting as such, of THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, and whose receipt I direct shall be a sufficient discharge for the same, the sum of £ sterling [free of Legacy Duty], to be applied for the general purposes of the said Society, to be fully paid out of such part of my personal estate as is legally applicable to such purpose."